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THE

ORIENTAL MYSTIC MYNA.

A Bi-monthly Magazine Devoted to the study of Philosophy, Religion, Psychology, Occult Science and History.

Vol. I.] February, March, 1909. [Nos. 7, 8.

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Notice to Subscribers.

Owing to the serious illness of the editor which lasted from January to May last, 7th and 8th numbers of the Mystic Myna have appeared rather very late. The subjects that are dealt with in the pages of the Mystic Myna are so profound and unique that very few can be found to handle them except the editor. In consideration of th. difficulty it has been decided to make the magazine a bi-monthly that is to publish it once in two months, of course, increasing the No. of pages from 24 to 40.

GOPALAKRISTNAN.

THE ORIENTAL MYSTIC MYNA.

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EDITED BY

Pandit R. S. VEDACHALAM.

Vol. I.] February, March, 1909. [Nos. 7, 8.

AUM

"These are thy glorious works,
Parent of good,
Almighty! thine this universal frame,
Thus wondrous fair; Thyself
how wondrous then!
Unspeakable! who sitt'st above
these heavens
To us invisible, or dimly seen
In these thy lowest work; yet
these declare
Thy goodness beyond thought,
and power divine.
On Earth join, all ye creatures,
to extol
Him first, him last, him midst,
and without end.
Hail universal Lord! Be bounte-
ous still
To give us only good, and, if the night
Have gathered aught of evil,
or concealed,
Disperse it, as now light dispels
the dark."

The Extracts.

Hypnotism and Death.

Dr. John Quackenbos, Professor of Psychology at Columbia university and also member of the London Society for Psychical Research, in relating his latest experiments in hypnotic science before a large audience in New York announced that he has discovered that suggestions given as death actually impends have a power absolutely unparalleled in any other mental state. Dr. Quackenbos said that a suggestion from himself saved the life of a young lady dying from pneumonia last June. Her condition was an equivalent to a death, namely, a

temperature of $107\frac{1}{2}$, pulse 160, respiration 60. The attending physicians had withdrawn from the case. Dr. Quackenbos said that he took one of the lady's hands, called her by name, and commanded her not to die. After working over her a few minutes, the patient's mental mist cleared away. She talked coherently and finally recovered. Dr Quackenbos declared that two other patients had been saved from death by the medical man shouting a command in the ear at the moment of dissolution. Dr. Quackenbos asserted that such methods would be effective in many cases of drowning, poisoning and shock.—Exchange.

Raise your head, throw off your sadness,
Never let your resebuds chill;
Cultivate each germ of gladness,
Beauty then your life will fill.

How to Grow Beautiful.

There is evidently a way for every individual to live so as to become beautiful. It will be found, on examination, that you carry the work of your life in your face, and are either good-looking or the reverse as your thoughts and acts have been good or evil. I know you will often hear it remarked that beauty is only skin deep, but believe me when I tell you that this old proverb is not true. Beauty reaches far deeper than the mere outward surface. It must come from within, being a product of the interior life, that incomprehensible agent known as the vital power or force, and therefore is as deep as the very soul itself.

Every kind of work in which we engage, every movement of your body, every thought that emanates from your mind, all leave their impressions on your hands and face, and go to form your character. In fact, what you are each moment is determined by the sum total of these impressions. If good thoughts and impressions prevail your face will look good and beautiful. If bad thoughts and impressions prevail your face will look mean and ugly. In other words as are your thoughts and acts so will be your hands and face, and so will be your life and character. If you will but take the trouble to examine into the matter carefully for yourself you will readily discover that people who look mean and ugly have mean and ugly thoughts. In the language of Bulwer-Lytton, "Some men are uglier than they have any business to be." Their thoughts are ugly, they act ugly and as a result they look ugly.

On the other hand, you will find that those who look pure and beautiful have pure and beautiful thoughts and consequently live pure and beautiful lives. Just notice the features and expression of those who have been benefactors of the race—a blessing to mankind. They are literally clothed with beauty, while a halo of glory enshrouds the forms of this grand and glorious company. Their burning thoughts have melted that which is low, gross

and grovelling out of their natures, insomuch that their faces are illuminated and beautified by the indwelling and radiated light of a high and holy aspiration, by an honest, benevolent and holy life. And even now they look like men and women of a superior order of beings, standing as they do enrapt and emblazoned, in a glory that shall never fade away.

What is needed to become beautiful is a perfect and harmonious growth and development of all the faculties of both body and mind. The most attractive face and figure is the one that is most fully rounded, the most completely developed on every side. If any of the faculties remain uncultivated, or if any organ or sign of a curve is deficient in size, it cannot help but injure the harmony and symmetry of the entire face. Consequently the most beautiful are those having the most perfect and the fullest manifestations of life. These are the ones whose notions and desires have been prompted by the loftiest aims and the noblest good, and who have, step by step, risen above the gross and grovelling things of time to that which is high and noble, beautiful and eternal.

It is undoubtedly by the positive force of thought that the expression of virtue or vice is imprinted in the lineaments of the face and the features improved or injured. You will find the more you develop your selfish nature the more cramped and narrow-minded you will become, and your face will correspondingly become mean and unattractive. Selfishness at best will finally defeat itself, but nobility of soul will give expansion to the intellectual and moral faculties, an expansion which really means soul culture and outward growth. Edmund Spencer very truly and forcibly expresses this idea in the words:

> "From out the soul the body form doth take,
> The soul is form and doth the body make"

If you are selfish and seek to draw everything to yourself you must in consequence contract your mind as well as lessen your own pleasures. On the other hand, the more you cultivate the moral, the social and the intellectual faculties the more will your soul expand and your face accordingly will become more intelligent and beautiful. In fact, beauty of mind, beauty of face and beauty of character go together, and are inseparably connected. The body is the image of the mind, as much as man is the image of God.

Rest assured, in whatever condition you are, or vocation in which you are engaged, you will always find that

> It is an art worth cultivating,
> Growing beautiful with age.
> W. K. Burr.—The Mystic Magazine.

Health the Result of Habit.

Health is really a habit-the habit of living right. We are about nine-tenths habit anyhow, and if we get into right habits

of living we shall have little trouble in keeping ourselves in prime condition, physically and mentally.

It may be a little hard at first, requiring some self-denial to break up bad habits and get started right; but after the good habits are once established the benefit from them will be so delightful that there will be no temptation to fall back into the old habits.

If you get into the habit of going without breakfast, or eating just a light, wholesome breakfast of cereals and fruit, or whole-wheat bread and butter, you will find yourself feeling so much better that you will no longer crave a horrid breakfast of hot biscuit and bacon, pancakes and syrup, or fried potatoes and sausage. You will wonder (says the "Liberator") how you ever thought such a breakfast was nice at all, and you will really crave the wholesome food instead of the former indigestible breakfast. So you will find it for dinner and supper. After you form the habit of eating only clean, digestible food you will have no desire for the other, and will feel so full of vitality and good nature that you will never want to go back to the old, bad habits of eating.

Bathing is a habit, too. If you only take a bath once a week you will not think a daily bath necessary because you don't know any thing about it. You will not miss it because you are not in the habit of taking it. But just commence to take a bath every morning or every evening, and you will soon find that it would be a great deprivation to go without it. A cold bath in the morning followed by a quick towel rub will make you feel so good, so wide awake, and so full of life, that you will find it just as necessary to your comfort as eating or sleeping. The morning bath will soon become just as much a habit as putting on your clothes, combing your hair, or washing your face.

Get into the habit of breathing properly. It is just as easy to breathe deeply, using the diaphragm as it is to use only the chest. Expand the lungs and fill them full of air every morning, and every time through the day you think of it. You will like to do it after a while, and finally you will be breathing deeply all the time without giving the matter very much attention. Your lungs will be so much stronger and your blood so much purer.

How Patients May Banish Their Own Ills.

During the discussion in the "Daily Mail" on the cure of disease by suggestion an interesting letter was received from Dr. Edwin Ash of Harley street, sometime, on the resident staff of St. Mary's Hospital, Paddington. At the invitation of the editor Dr. Ash extended his remarks:—

"Since leaving Hospital and taking up private practice," says Dr. Ash, "my chief object has been to study and make use of the natural curative force that exists

in all of us. There is in the brain of man a power which helps him to cure his own ills.

"I place the patient in a reclining position in a low arm chair, and tell him to relax his muscles and to concentrate his mind on the area of pain. At the same time an attempt is made by earnest verbal suggestions to set in action the natural curative powers of the patient's own brain. The suggestion may be assisted by a slight electrical stimulus at the seat of the pain. I always make passes while giving the suggestion of cure if only to concentrate the patient's mind more deeply on the experiment.

"The possibility of cure by direct suggestion in such cases as mental breakdown, alcoholism, the drug habit, nervous debility, insomnia, neuralgia, headache, and certain forms of paralysis is established beyond question.

"A man on the verge of madness came to me once. His delusion was that every time he went into a room voices mocked him from behind the door. When he went there nobody was to be seen. I impressed upon him that when he left me he would no longer be troubled; the voices would become fainter, and then disappear. He sent me a very long and grateful letter, telling me that he was cured, and I saw him no more.

"A girl who had injured hip joint went to hospitals and doctors for two years without relief. She was then cured at two or three sittings by the simple process of direct suggestion—just a few passes over the joint and the reiterated assurance that she would be cured.

"A man who had the cigarette habit to such an extent that it had become a vice wrote to me asking if I could cure him. I was anxious to try, but he did not keep his appointment.

"Suggestion should be used in combination with more orthodox remedies, and it would be found to be a powerful aid to them. Set up the 'cure idea' in the patient's mind and the battle is half won.

"Indirect suggestion plays an important part in all cures, and it has an even wider field than direct suggestion. It requires the most careful observation of individual patients if it is to be successful. It is brought to bear by a cheerful demeanour on the part of the doctor and the relatives, by a wise arrangement of surroundings, and by establishing a constant atmosphere of the 'cure idea.' Its chief use is in organic disease, especially in certain forms of dyspepsia and heart trouble which have a mental origin. It is of great use in consumption cases."—The Health Record.

Diet and Spiritual Unfoldment.

That diet has a direct effect not only upon the nature and dispostion of the individual but also upon his moral life is, at this day, a foregone conclusion.

Among members of the new thought school dietetics has been given much well-deserved attention. Among Christian Scientists, on the other hand, the question has been persistently kept down, and this has been defended by the words of (?), "Take no thought," etc.

In both schools there have been and are those who have attained to a high degree of what I shall call Spiritual Unfoldment which, carried to its end, means mastership even as the Nazarene was a Master and walked the earth. And by Spiritual Unfoldment I mean the unfoldment from within through self-effort—through *living* the life. The development that comes through working out of an ethical formula; the complete mastery of self; a oneness with Nature which opens for use her resources and makes her the servant of man; a development which is the result of the constructive principles not the destructive spiritual manifestations of obsession.

Magnetically foods are positive and negative; in vibrations high and low. Independent Spiritual Unfoldment calls for positive conditions; obsession for negative. Living the life calls for self-assertion-the seance of self-negation.

That different foods are conducive to these two conditions is well known in the oriental schools. Nevertheless, the question is one of great adaptability and individuals require individual attention from the Masters under whom they study. I can give only one great principle: Mastership has never yet been attained upon a meat diet. Perhaps it yet may be but so far it never has. A master may return to such a diet, but it is not for the novitiate to indulge. However the abstinence from flesh foods is not a rule but the result of a growth. As the unfolding process advances one finds a growing dislike for certain foods and among these is flesh. At the same time comes a liking, a craving for other foods higher in spiritual potentiality, or, I might say, further removed from animal tendencies. The student *grows* into a fleshless dietary, and this is one sign of advancing unfoldment.

Yet vegetarianism in its strictest interpretation is scarcely advisable. Without the magnetism stored in animal foods negative conditions are, except in rare cases, sure to follow, and the door is thrown open to obsession. To such the silence is full of dangers. The voices call to them and they pause to listen and are dashed upon the rocks. Valuable are eggs, honey, and dairy products. Neither do these require to be raised to much higher vibrations to be assimilated as do some of the products of the vegetable kingdom. *.

*This is by no means to be construed as the view held by us. We simply give this extract here in order to show the opinions held by foreign scholars as regards Vegetarianism.—The Editor.

Root vegetables are positive magnetically and must not be neglected by those who would adopt a meatless dietary. I have known cases of obsession to be cured by the use of root vegetables and the above mentioned animal products. Strange these seemingly absurd facts.

Again to raise the rate of vibration in certain foods lowers greatly the refined vibrations of the physical and spiritual bodies. For this reason we cannot subsist upon inorganic mineral elements though plants may thrive upon them. There are also poisonous plants whose vibrations must be of a very low rate. Fruits, grains, and nuts, fully ripened by the sun's rays, most nearly approach the high rate of vibration manifested on the physical plane. You will find the tree nuts better than the peanut though the peanut is better than pork. By Gurdon A. Fory.—The Nautilus.

How a Spider Thinks.

If you anchor a pole in a body of water, leaving the pole above the surface, and put a spider upon it, he will exhibit a marvellous intelligence by his plans to escape At first he will spin a web several inches long and hang to one end while he allows the other to float off in the wind, in the hope that it will strike some object. Of course this plan proves a failure. He waits until the wind shifts, perhaps, and then sends another silken bridge floating off in another direction. Another failure is followed by several other similar attempts, until all the points of the compass have been tried. But neither the resources nor the reasoning powers of the spider are exhausted. He climbs to the top of the pole, and energetically goes to work to construct a silken balloon. He has no hot air with which to inflate it, but he has the power of making it buoyant. When he gets his balloon finished he does not go off upon the mere supposition that it will carry him, as men often do but he fastens it to a guy rope the other end of which he attaches to the island pole upon which he is a prisoner. He then gets into his aerial vehicle, while it is made fast, and tests it to see whether its dimensions are capable of bearing him away. He sometimes finds that he has made it too small, in which case he hauls it down, takes it all apart, and constructs it on a larger and better plan. A spider has been seen to make three different balloons before he became satisfied with his experiment. Then he will get in, snap his guy rope, and sail away to land as gracefully and as supremely independent of his surroundings as could well be imagined. By Frank H. Sweet.—LIPPINCOTT'S MAGAZINE.

To Beautify The Body.

A sharp, brisk walk in the morning before breakfast, having previously partaken of

a glass of cold water, is an infallible cure for chronic constipation. It must be borne in mind, however, that this practice should be carried out with unfailing regularity every morning, rain or shine, until a regular habit is established in relation to the movement of the bowels. It has been proved to be a positive cure in a great number of long-standing chronic cases, where every other effort had failed, but it was found necessary in almost every case that a fixed time should be adhered to, both for the walk and the defecation. At first the desire to evacuate may not be felt at the time set apart for the purpose; nevertheless, it is quite imperative that the habit should be cultivated, and despite the lack of desire and sensation, the trail should be made, and it will only be at most a few failures before a positive desire will be felt until a habit is established. It is quite useless to expect to establish a regular habit if you do not make the conditions, and only keep the appointed hour in a spasmodic manner, as you would only create intermittent action.

People whose duties are of a sedentary nature, which keeps them confined to office or shop, with very little exercise, are subject to chronic constipation. The reason of this is through bad habit and insufficient daily exercise, due in many instances to late hours before retiring to rest, and consequently sleeping till late in the morning, leaving no time for exercise of the body, and neglecting Nature's call before going to business, where time and attention is so absorbed that, even should Nature's call be felt, it is put off. Thus an irregular habit is established, and the accumulated waste matter tends to paralyse the nerves and the peristaltic action of the bowels, and when the business stress is over and leisure hours come, the desire is not felt, and is often forgotten. A very good reason why morning is the time to attend to the movement of the bowels is the fact that during the day the nerve forces and energy are being used up by the brain in thinking, planning, and working, and such expenditure of nerve force through the mental functions in a great measure deprives the physical body of its due share of nerve and motive power, and an equilibrium is only established during the night, when asleep, as the brain is quite and mental energy is not exhausting an abnormal amount of nerve force. Thus sleep is the regulator which re-establishes normal conditions in brain and body, and we awake refreshed and vigorous, while every organ is receiving its due amount of nerve force or motive power when in normal health. It is then that the bowels should be moved to expel the waste matter accumulated the previous day, so as to leave the system sweet, fresh, and clean, just as we refresh the body by a wash or bath. A very wise provision of nature is

the infliction of pain if we violate her laws; for were it not for pain we might disregard Nature's demands until a complete wreck was made of her work—our bodies. Hence it is we have headaches, neuralgia, indigestion and a host of other ills through neglecting the sanitary conditions of the body. It is very unwise to depend on drug or laxative nostrums to help the bowels, which only weaken their natural movement by instituting spasmodic action. Cultivate regular habits, which cost nothing but energy, and you will enjoy perfect health. By W. P. Rough.—PROGRESSIVE THOUGHT.

Telepathy.

Telepathy is a fact without an explanation. There is no doubt in my mind that thought is transferred, but just how it is done I cannot say—no one can say. It may be the communication of thought from one mind to another by a discarnate spirit. But I do not say this is true.

I do not know telepathy is gaining in prestige, and it is only a matter of time until a future generation will give it a thorough investigation.

The skepticism which prevails in scientific quarters as to the mere fact of telepathy is more than half due to the circumstance that we never learn from popular usage what definite limit it is supposed to have, or what are the laws and conditions under which the phenomenon denoted by it may occur. Scientists have been slow to accept even what seemed to be convincing evidence purely for the reason that it would mean a revolution in the scientific world. And again, they have a fear of being classed among cranks.

Spontaneous Coincidence.

It is probable that the performances of such men as Bishop and Cumberland, with their claims of mind reading, gave this problem of the investigation and explanation of such coincidences, its emphasis and importance. But these performances, with similar others described in books, were not all that suggested the idea.

There were and are spontaneous coincidents between people's thoughts which are not exposed to suspicion of prestidigitation and so make the question of their explanation a more serious one.

A young woman recently told me of the apparition she had of the death of a brother. At the time she was living in San Francisco. While dressing to go out to dine with a friend she experienced an indescribable sensation that something awful had happened.

When she arrived at the home of her friend she related the experience and nothing more was thought of it, until the following day she received a telegram that at this particular hour the brother, who had met with an accident, had died. The previous night she had dream-

ed of seeing the brother with certain marks on his face. In a letter to another brother she described these marks on the face of the dead brother, and was told that her description was accurate.

Other Instances.

An inventor recently told me that after completing scheme for a patent he discovered that in England another inventor had brought out exactly the same idea. Their ideas could not have been more alike if the two men had worked together.

Another young woman told me of making a visit to Indianapolis after an absence of three years. She had not written to friends of her plans, but upon arriving in the city went to a telephone booth to call a friend. Stepping out into the street, she saw the friend standing on a corner waiting for a street car, apparently engaged in thought. The young woman who had been at the telephone tappad the other on the arm. "Why, I was just thinking about you," said the friend. "Of course you were," was the reply, "for I was just telephoning to find you."

A former city editor of an Indianapolis paper, relates an incident associated with the death of his father. At the very time the father died in a railroad accident the son had a vision that his father was in his office. So forcible was the impression that he inquired of one of his associates if he had not seen his father, but no one except the son had seen him.

A young woman in California had a dream in which she saw her brother dead and wrapped in a sheet. So vivid was the dream that it disturbed her the next day. She took a boat to Alameda, where he was at work, to see if anything might have happend. Finding him well, she returned home satisfied. But the next day she received a message to come to Alameda at once, as her brother was very ill. She hurried to Alameda and just as her dream had pictured her brother's dead body lay wrapped in a sheet. He had fallen from a scaffold and met death almost instantly.

The question arises, is consciousness ever entirely lost? By Prof. James H. Hyslop.—Reason.

Cleanliness.

By Mr. M. S. Chelliah.

Cleanliness is the most important thing in a man. It is of such a great importance, that nobody will do well without it. Every man and woman does require it. Every body can possess it, and has time to attend to it. Every body admits that it is of the utmost importance. But sad to say, few, and only a few practically have it.

Cleanliness does not consist in washing of the skin by the application of soap and water. It is of equal importance that our interior

organs the bowels etc., should be regularly cleaned to insure that perfection of physical comfort which is every man's aim. Otherwise you make yourself liable to the attack of diseases. Thousands and thousands are dying on account of their neglecting to keep their inner organs clean.

Keeping the body clean means cleaning the entire body for which a morning cold bath which is preferable to a warm one is always advisable. It removes the dirt and gets rid of the dirty smell caused by the perspiration during day and night. If a brisk rubbing of the body with a wet towel be made the result will be astonishing. You will feel as if some vigour and life has been newly created in your body. You will feel yourself light, brisk and active. You will face the day with a cheerful heart, and the day will undoubtedly be a happy one.

Then comes your outward appearance *i.e.* your dress. If your body is clean your dress will also be clean. Clean dress does not mean rich or gaudy one. Any kind of dress which you can conveniently afford to use is the best. Even in a very poor dress cleanliness is required. But there are some who for outward appearance put on a decent dress with sweet scent, while their body stinks. The best way to explain this will be to quote an illustration. A man called upon an influential and kind-hearted woman to ask her help to start a business for his livelihood. But the man had to face entire failure. When one of her friends asked why she refused to help him who really needed it, she replied "I wanted to feel all that he told me. I honestly desired to show him that I was interested in his welfare, and thought of assisting him. But his skin was dirty, his finger nails black, his coat pinned together, and there was the odour of some cheap perfumery about him. All this so repelled me that I could not be cordial as I wished to be, and I found it impossible to shake hands with him when he went away." This will show you how a man tries to appear clean and is not practically so. Cleanliness in habits is also of importance. Cleanliness in work, otherwise called neatness, is also essential. A clean breath is also one of the chief requisites. Some have foul breaths owing to internal diseases, some because of smoking and using snuff. While there are some who cause foul breaths of one kind to hide the foul breath of another. This can be taken in any sense. To make it clearer I quote another illustration. While talking about a drive of a lady with a young man, her friend asked her how she felt the evening drive. "What I remember most distinctly" was the reply "was the disgusting breath of the young man with whom I was driving. I might have married him had he not drunk liquor and eaten onions on that particular afternoon." Perfect cleanliness is

one of the greatest essentials. I am afraid I am wasting your patience with examples.

Cleanliness in thought is another requisite in man. Foul *i.e.*, evil thoughts are themselves destructive. You understand "action" and "reaction." Very well. Do you know that thoughts are things? Yes they are. Whatever you sow the same shall you reap. Here is action and reaction. Whatever thoughts you send or project the same shall come to you. Here is action and reaction. So, my dear reader, always have good thoughts, send healthful and cheerful thoughts; for they in their turn bring to you same thoughts, same good, healthful and cheerful thoughts. Clean thoughts have a clean effect and a clean response. An evil thought will pay you back in the same coin.

Clean eyes are my next point. I do not mean that you should wash your eyes with vinolia and rose water, anoint it with "white rose." See that your eyes are sympathetic, free from corruption, quite independent of any wicked desire. I cannot speak much on this point, as it will tend to criticism.

It has been well said that "Cleanliness is next to Godliness." But in my humble opinion "cleanliness is godliness." For without a clean mind, without a clean heart and without a clean soul a man cannot be Godly. By a clean mind I mean a mind of good thoughts about God, and a good determination to be Godly never allowing evil thoughts to occupy it. By a clean heart I mean a heart full of Sympathy and Mercy; a heart pure and wholey free from the impurities of all sinful desires. By a clean soul I mean a soul as clean and as holy as the "All Clean" and "All Holy." If your soul is dark, dirty, stained, sinful, unholy, and impure, how will the "Ever Bright" "All Holy" "Ever Pure" can come into your soul. You are a part of the whole. If the part is unclean, how will the clean—the Whole, be joined to the unclean-part? There will be an ocean of separation. But the ocean can be crossed by making clean your unclean part, and then you can join the clean whole. Here are placed practical facts for your perusal. You may read it once only to satisfy your curiosity of an article on cleanliness. But if you wish to be clean in thought, word and deed, please read a second and third time, and make yourself clean body and soul, don't omit the bodily cleanliness. Without outward cleanliness you will never have inward cleanliness. It is of the highest importance to have cleanliness in everything. Keep your room clean, your table, your chairs, your bed, books, clothes, walls, pictures all clean. They will remind you of cleanliness. They will make you clean your body and soul. A clean body will give you all health, and a clean soul will give you the eternal kingdom where you will enjoy heavenly bliss.

Hypnotism and Mesmerism.

(*Continued from the 4th No.*)

Now the training of the soul in the ways of virtue cannot be achieved except through the means of self-hypnosis. A fitful reflection on, and a recognition of the value of virtue may lead the soul to realise it within itself, but this result will not be one of a permanent character. We have seen men of vast learning and independent thought lead a life of dissipation and iniquity. Mere intellectual growth would not be sufficient to form the moral character of an individual. It may serve to point out the real value of virtue, but it cannot of itself make the soul feel the immense pleasure to be derived from the realisation of moral law. As has been repeatedly shown by the scholars of Hypnotic science, the actions of reasoning faculty generally do not seem to manifest themselves in states other than wakefulness and in bodies other than the gross material one.

Most of our intellectual actions is based upon the limited area of our worldly knowledge. The weight of this knowledge drags it down from its flight into the ethereal regions of spiritual experiences. Nothing is accepted by the intellect as true, except that which is reasoned out by it from a worldly point of view. It, therefore, loses the benefit of all that lies beyond the reach of its grasp. Hence it is that all attainments of intellect do not serve to bring forth any moral result as a necessary consequence. On the other hand it strives to choke the expression of moral instinct in man by fantastic reasonings which have no bearing on actual phases of mind. It seems, as it were, a universally accepted thing that not only the culture of intellect does not form a necessary connection with that of morality, but it also separates itself from the other the more the learning of natural sciences increases. Though a study of the latter reveals the laws and principles of matter hitherto hidden from our view, yet it is not the only branch of learning much to be desired. I have shown in the previous part of this thesis that both *malam* or ignorance and *Arul* or Divine grace mingle their influence in this mortal body which is an outcome of Maya or mattter. It should be noted, here, that malam and matter are alike in being unspiritual elements, and that the Divine Grace and Soul are one in being spiritual principles. Since like attracts like, malam and Maya easily cling together in the same way as Arul and soul blend into one. But alas! the direct connection of soul is, as we see it, with malam, rather than with the Divine Grace! Therefore, to sever their connection with malam and

Maya, in order to merge themselves in the Grace of Lord, must be the only aim of all individual souls. And in so far as it assists the souls to achieve this grand result, the study of natural seiences must be deemed as beneficial. But now-a-days it makes many of the modern scholars discard, nay even treat with contempt, psychic and occult studies instead of making them the most important and subsequent to the course of scientific knowledge. A study of spiritual life will reveal things ten thousand times more wonderful than the discoveries of natural sciences. But unfortunately scientists except a few, like Sir. W. Crookes, Prof. W. James, and Sir Oliver Lodge, are quite unwilling to take up the study of Psychic and occult sciences. Will this discard of more important knowledge tend to improve the present condition of mankind? Decidedly no. Why? Let us see.

In the waking condition our souls are subject to the influences of three things, to wit, Arul, malam and maya; of these the influence of Arul, owing to the increasing density of the five bodies through which it pierces to set in motion the activities of the human soul, is not as intense as the influences of the other two which are in immediate contact with the self. And of the inestimable worth of Arul the soul is not permitted to take cognisance, except on rare occasions when by some unknown means, it breaks asunder the cord that tied it to malam and maya and rises up into the realm of Divine Grace. At other times or throughout the largest part of its earthly life, all its activities and experiences are confined to the other two regions. And in this way its growth takes place having for its main support the exterior nature. But to accelerate this growth of the soul, every one should have applied himself or herself to a still deeper and more important study of his or her interior nature and other inmost phenomena of spirit. Then only the soul could be freed from the trammels of misery and indescribable sufferings of birth and death. But at present the craving for physical knowledge is indomitable and all intellectual energy is wasted in dissecting and connecting the organs of created body. Unless accompanied by a sincere and disinterested study of spirit life, all physical knowledge, however wonderful they may seem to be, will be of no higher use. There is also the imminent danger of the moral law being lost sight of, and disorders of all kinds coming to stir the otherwise peaceful atmosphere of human life. Therefore, a due consideration of the condition of human life drives us to give preference to the study of psychic science over that of the natural sciences. Further an introspective attention on our part will make us speedily find out the imperfections of our mind and moral nature and finally benefit us by bringing into them

corrections and improvements and expansion of knowledge. An introspective attitude of mind always brings the soul nearer to Arul or the Divine Grace, whereas its external running after the objects of the world ties it closer and closer to Malam and Maya. The more it adheres to matter the more does it lose the power to know the mysteries beyond nature.

At the present stage, the self of man is capable of functioning only on two planes, namely the material and the ignorant. In its waking state it functions on the material plane, and during sleep on the ignorant plane of *Malam*. What you have learnt throughout one whole day you usually forget the next day with the exception of a few important and highly necessary facts. This forgetfulness that you very much dislike, was caused by your soul's coming under the full influence of Malam in profound sleep. Thus the alternate change that your faculties undergo in the two states cannot be overcome, unless you strive your utmost to give a new direction to them.

Now, the only means through which you can effect the release of soul from the bondage of Malam, is as pointed out once before, the waking condition with its high reasoning powers. Reason is the torch-light which guides the perplexed soul in the maze of life's conflicting experiences. The unfoldment of high reasoning powers will, I believe, naturally lead the soul to the realm of the Divine Grace. But Reason influenced by passions of malam becomes perverted and should, therefore, not be depended upon, until it gets itself entirely freed from it. Considerations of conveniences and self-interest incline even great thinkers to wrong mode of reasoning. You must know that there are given to us two lights to illumine our souls enshrouded in ignorance. These two lights are the direct out-come of Arul and must not be confounded with objective ones. These two are *reason* and *instinct* of which the former is the lower manifestation and the latter the higher manifestation of Arul. Reason is set in the brain of this gross body called Sthulasarira and instinct in the other four bodies of increasing subtility. By virtue of its being laid in the physical brain, Reason is less in its intensity of light than instinct. In false reasoning, it gets behind the passions, till the reasoner finds out how he was deceived by malam. Since malam is, as shown above, an unspiritual element, it has the fullest scope of manifesting itself in this our body of like unspiritual character. But reason and instinct being subtle spiritual elements, they manifest themselves occasionally when the soul's consciousness becomes one with them. Even of these two immaterial elements the nature of reason is such as can operate only upon the conceptions of things material and test the harmony and

disharmony of these conceptions. However diligently you may cultivate the faculties of reason, you cannot, by that process, implant in your mind that constant and fervent desire for holy action and holy thought. The sole function of reason is to find out the relation of concepts and fix their harmony beyond all dispute. In this way it will show you the real nature of matter and ignorance, but it is your duty to turn your consciousness to higher things not shown by your reason. You must become indifferent to all the material objects and ignorant ways of the world and enter the hitherto untrodden realm of instinct.

Here it may be objected that, if instinct be the powerful factor in the guidance of human conduct, it alone would have sufficed for man and the existence of a less powerful faculty called reason would not have been required, and that the savage life in which instinct constituted the sole guide must, as a matter of course, be deemed as more developed than ours. To remove this objection recourse to certain vital laws of life-development must we have here.

It is an astounding fact of nature that the lowest and the highest, the primal and the final stages of life are almost identical, except in one respect. In the lowest or primal stage, instinct a form of Arul manifests itself and guides the lives of Beings, as it is seen in the lives of certain highly developed Souls to shine most brilliantly unfolding to their unclouded intellect all the mysteries of supernatural planes. Although instinct plays a prominent part in the lowest forms of life, we do not there see with it a self-conscious co-operation on the part of Beings; but in the case of highly developed souls, we see Self-consciousness coming into view side by side with instinct. From this it is clear that development does not consist only in the manifestation of instinct but also in that of self-consciousness along with it. There does not appear that lower animals possess even a little of self-consciousness; all throughout their lives they are entirely guided by instinct. Their instinctive work is more admirable than the work we do by the aid of our reason. It is needless for us to go farther than the animal kingdom to find out the power and efficacy of instinct. But, if you like, you may also find it out in the beneficent help which it yields to some of us in moments of impending danger when all your reasoning powers fly away from you but you are then under the timely guide of your instinct and are saved from it. Desirable as it is to put oneself under the influence of instinct, yet without self-consciousness one cannot know how to put oneself under it and realise its blessings. Therefore, self-consciousness is extremely important for the enjoyment of the bliss of that Divine faculty called instinct.

Inward Ho!

OR

The Occult Eye.

BY

Mr. K. G. SRINIVASAN.

India is the land of the rising sun of Occultism, the home of the unfathomable mysteries; India is the crown-jewel on the brilliant diadem adorning the forehead of Mother Earth; India is, in spite of her seeming loneliness and forlorn condition, in spite of her so-called ignorant superstition the eternal habitation of *Ancient Wisdom par excellence.* India shines on the occult firmament with an ever-increasing brilliancy bedimming even the blooming beauties of bygone days as all her mysteries are being gradually revealed day by day. Many a secret, hitherto most zealously guarded, has seen the light of day and the present generation of humanity has fully realised India's past greatness and the unparalleled contribution which she has made towards the uplifting of humanity in general in every direction. Now that India is understood all the more for her ancient greatness, we need never be anxious about the reception by the public of such a vast subject as the Occult Eye.

Ever since the dawn of civilization the eye is considered to be the most prominent member of the human body. It is the eye of man that directs and rivets the attention of the ferocious lion; it is the eye of man that subdues the terrible tiger; and it is the eye of man that infuses into the minds of all a kind of mystic superiority. The eye is the window of the soul through which it sees and understands the universe; it is rather the mirror of the soul for it reflects the thoughts, the feelings and the aspirations of the Soul. The eye brightens up with joy and happiness, and fades dimly and darkens down into shades of sorrow according as thoughts give solace or sorrow to the soul. It is the human eye which pierces into even adamantine hearts and warmly melts them into gushing fountains of love by its warm and sun-shiny rays. "Who ever loves, that loves not at first sight" is due to its magnetic influence. It is in the warm and lovely rays proceeding from the eye of his beloved, the lover basks all happily and all contentedly. The sun and the human eye may be said to be alike, for the former melts the snow while the latter melts the heart; but the sun is able to melt only the outer layer while the eye always melts the whole heart to its innermost

layer and possesses a living expression full of meaning which the sun lacks.. The sun, be it ever so dazzling in the beauty of its golden rays, ever so warm and soothing in the life-giving power of its light, ever so great, ever so lovely, still lacks the living, dazzling light expressing every possible shade of feeling and thought, that power of softly and soothingly influencing every soul, that power of fascinating and binding every soul to every other soul in everlasting bonds.

From the foregoing words, it is manifest that the physical eye is the most important member of the body and as such it is highly necessary that no efforts should be spared in keeping it always clean and healthy. Dust and other minute particles of matter aggravate the imperative necessity of keeping the eyes scrupulously clean. This is done best by washing the eyes frequently, with clean water cold or warm into which a pinch of common salt or Boric acid powder may be thrown with considerable advantage. Thus the frequent washes of the eyes with cold or warm water as suits the occasion does immense good to the eye. When your eyes are tired you should look at the blue sky, the blue waters or the green trees and plants for a few minutes or simply close your eyes for a while when you will be all refreshed. When you find that your eyes are tired on account of looking at objects very near to you, throw your eyes away at a distance somewhat listlessly, and you will feel refreshed.

So much for the physical eye. The Occult Eye is usually located at the root of the nose between the eyebrows. It is nothing but the *Gnana Drishti* of the hoary Indian sages, the third eye of the three eyed God *Uma Maheswar*, the all-powerful eye the mere opening of which is said to be able to reduce the whole Universe into ashes. Because many are afraid of its destructive power, they lose sight of its creative power. Because it is all-powerful, it is destructive as well as creative. Even though it is said to be situated between the two eyes at the root of the nose midway between the eyebrows, it is indeed nowhere. There is a point or rather a focus where the sight of the two eyes converge inwards in the brain and this focus may be considered as the position of the Occult Eye. But wherever the Occult Eye may be located there is one indisputable fact—that the Occult Eye *exists* though *nowhere*. Once the existence of this eye is realized, its growth and development is abnormally infinite. If one who has no character, who has no moral stamina and who has not developed the power of distinguishing between right and wrong, if one who has not fully recognised ethical value somehow or other develops this Occult Eye, the result will be not only his utter rack and ruin but also the ruin of those who are connected with him. That is why the occult Eye is

usually associated with destruction. But to those who have realised the all-powerfulness of this eye, the creative power of this eye will be clear. It is no doubt a sharp sword and it must consequently be handled by a good swords-man so that it may be used as a defensive weapon.

So then it is absolutely essential for one who wishes to have his Occult Eye opened, to have formed beforehand a pure and unblemished character. Now for its growth. The Occult Eye is possessed by all. It is, as it were, slumbering in dull and listless languidness in the lethargic arms of stupefying ignorance and thus its very existence is doubted by many. The thought of its existence continued *ad infinitum* day and night gives rise to its awakening. When once this eye is awakened or rather opened, it will never be closed, like the eyes of the *Devas* whose eyes are said to be eternally open without winking. When once the slumbering eye is roused into activity it will never again assume its original sleepy state. This awakening of the Occult Eye can only be accomplished by continued concentration of the mind on the space situated between the two eyes at the root of the nose. A sort of quivering sensation or vibration will first set in and this vibratory motion will increase in velocity day by day. As soon as this vibratory motion is perceived to exist all thoughts of immorality should be banished from our minds for we have excited and roused into activity an occult centre or 'chakra' and the faintest immoral thought will bring on sure destruction.

Before the Occult Eye is awakened into activity, the physical eyes should be trained for they are nothing but the external manifestation of this Occult Eye. The eyes should first acquire a one-pointed gaze. This may very well be done by looking at your own eyes in a good mirror every morning at dawn for the eyes will then be just fresh and most suitable for work of any kind. Assume your best looks and look deep direct into your own eyes so that they may pierce right through your soul. Don't wink. Have a watch by your side to note your progress in this exercise. If your eyes are tired and become watery in consequence you should stop the exercise by closing your eyes and remaining silent for a while and then begin again. You may also wash your eyes with cold water, clean and pure and free from dust and impurities of all kinds.

To acquire a one-pointed gaze you may also do another thing. Whenever you go along the streets leisurely, you had better acquire the habit of choosing the most prominent object at a long distance from where you stand, look straight at the object selected without winking and continue to do so till you reach it. You may then select another object of the same nature and continue to look at it as men-

tioned above till it becomes an unconscious habit with you. You may also practise another kind of exercise which appears to be still better. Whenever you look at persons, direct your gaze straight into their eyes as if piercing their very soul till they turn their eyes aside being no longer able to withstand your serene and intrepid gaze. Whenever you come in contact with persons of both sexes, you had better try this experiment. If you find them quiver and trouble on account of your look and try to avoid your eyes by turning aside, be sure that you have acquired a very valuable power useful to you in every way. When your eyes are weary by looking deep into the eyes of others, you should look at the root of the nose between the eyebrows. You should thus keep the eyes fixed at their eyes eye to eye or at the root of the nose as the case may be and never once remove the look off them till you finish what you are saying to them. This fixidity of look combined with the peculiar expression of the eye and the face, makes them afraid of you for they imagine that you are reading their thoughts while in reality you are not and in the confusion engendered by the rigidness of your gaze they lose their self-possession and do your bidding without the slightest opposition like a mere automaton.

In addition to the above exercises, you should also cultivate a kind of absolute control over the eyes, its muscles and its expressions. For this you should have a nice mirror with you. Every morning as soon as you get up from your bed, assume your natural and most ordinary look also you may assume your best, brightest and most cheerful look everyday and make it a rule that you do it with the aid of the mirror. A slight practice of this kind will help you very much in your daily routine of business. You should also be able to roll the eyeballs round and round and to look from the corner of your eyes. All these things may appear to be nothing but stale and commonplace things not worth trying but in reality they are eye-openers both literally and figuratively to many a man struggling for existence. Continued revolving of the eyeballs will bring on drowsiness and eventually sleep. The utility of the practical side of these exercises will be dealt with at some length later on.

Now it cannot be too highly emphasized that the microcosm is but the reflection of the macrocosm or rather a miniature macrocosm. Every phenomenon connected with the physical eye has got a corresponding significance in regard to the Occult Eye also. If the physical eyes grow stronger and more powerful the Occult Eye also grows along with it in due proportion. If we once realise this parallel correspondence of phenomena in Nature, many doubts which rack our brains to their utmost will disappear like mist before the sun.

If you now imagine that you possess an eye at the root of the nose between the eyebrows and concentrate your mind at the idea for a time closing the physical eyes, you will feel a kind of vibration which will be far-reaching in its consequences. Whatever you think of, will appear before your Occult Eye better and more well-defined than in the physical world. You can understand and realise everything by means of this great Occult Eye without the aid of the senses. It seems as if all the senses have combined together into one and formed themselves into THE OCCULT EYE with greater powers of perception. The possibilities of this eye are enormous and every phase of occult phenomena may be produced at will (*i.e.*) *kriya sakti*, *Ichcha sakti* and *Sapanugraha sakti*, the creative power, the desire power and the cursing and blessing powers all come under your control and you will be in reality a God on earth.

When the Occult Eye dawns in all its glory, a magnificent light will very soon blaze forth in dazzling brilliancy. At the end, in the horizon, as far as the Occult Eye could reach—very, very far away indeed there will shine a brilliant light. So very lonely and brilliant as the silver star in the azure sky! You have never seen anything like it in life, for even the Occult Eye could not bear such light in as much as it is naked and quite without the raiment of Grace Divine. The eye naturally has an intense longing to look at the light. If the Occult Eye is blessed with Grace Divine, it will appear to press on and on to get towards the light be it ever so far away as if it could never have an end. So long as the occult eye is kept fixed on the light everything will be clear and distinct and it will appear to move nearer and nearer to the light. But the moment the eye is off the light you will become blind to the existence of the world. So lift your eye to the beautiful light and keep it steadfastly on the light. But alas! very few are they who will look up to the light and fewer still who will become one with the light.

This light is the fire of the Occult Eye; it may even burn to ashes its possessors if he goes astray, so be all caution. If we but realise the immense responsibility thrown upon us on the awakening of the Occult Eye for good or evil, if we but direct our mental forces along the lines of Eternal Law of Justice, Universal Love, Mighty Wisdom and Absolute Truth, we are sure to generate a tremendous vital force which will sweep on and on with inconceivable rapidity with a mighty power for dragging along its course the humanity at large to a higher and more enlightened conception, perception and realisation of the Divine.—So INWARD Ho!.

Universal Religion.

(Continued from our last.)

Universal Religion, but it sadly omits the impersonal aspect of God and has thereby lost its claim to universality.

Then the religion of Vedanta, though it accepts as a matter of policy the distinctive character of matter and intellect, the existence of Egos and the Law of Karma and the personal as well as the impersonal aspects of God, does not recognise the reality of all these, except the reality of the impersonal aspect of God nor does it hold the existence of a dark principle or Anavamala as the source of all ignorance and pain. Thus it wants almost all the necessary elements of the Universal Religion.

Well let us take Saiva Siddhanta and see whether it satisfy all the conditions of the Universal Religion.

Saiva Siddhanta maintains that matter is indestructible and eternal.

Saiva Siddhanta upholds that intellect is quite distinct from Matter.

Saiva Siddhanta declares that soul is the possessor of intellect and other cognate qualities and that the individual souls are not one but indefinite in number.

Saiva Siddhanta explains the infinite variety of life-puzzles as the wonderful result of the law of Karma.

Saiva Siddhanta traces the entire multiplicity of evils to the dark principle called Anavamala.

And Saiva Siddhanta expounds not only the impersonal aspect of God but also its personal aspect which is constituted of the purest element of Love.

In so far as it holds that matter is an eternal reality, Saiva Siddhanta recognises the merit of the Atheism of Charvakas and goes one with it.

In so far as it holds that matter and intellect are distinct, Saiva Siddhanta recognises the merit of Buddhism and goes one with it.

In so far as it has recognised the existence of matter and mind, the existence of countless individual souls and the Law of Karma, it goes one with the religions of the Jains, the Mimamsakes, and the Samkhyas.

In so far as it accepts the personal aspect of God it goes one with the religon of the Vaishnavites and the Christians and in realising His impersonal aspect it goes one with Vedanta. Beyond all, it traces the origin of evil to Anavamala. So far you see that the religion and philosophy of Saiva Siddhanta possess all the seven creeds of the universal religion in entirety and hence its claim to universal acceptance is indisputable and undeniable.

FINIS.

Dream and Success.

By Mr. K. G. SRINIVASAN.

(Continuation.)

If you thus go on thinking for about a short time, provided you have sufficiently developed the power of concentration and the power of picturing your thoughts mentally, you will have a very fine and happy dream of it. While you are thus calmly, consciously and deliberately enjoying the sweet pleasures of your own dream, there will come a supreme moment of sweet and inexpressible divine happiness when you will slip unawares into the "Great Sanctuary of peace and silence." Even the highly evolved soul can remain there only for a short time. No matter if you cannot remain there longer, for even in this short length of time your soul is capable of absorbing and assimilating the Divine Essence of the universal Soul, which you may utilise for your good for days to come. When once you have tasted that Peace and Silence it will be easier for you to get again therein. The more you drink of the silence, the more sober-minded will you become. Though you cannot carry your dream into that silence, you are sure to realise your dream; because it is the secret dwelling-place of the soul where, co-eval with eternity, infinite power, infinite success and infinite wisdom will be latent, whatever may be the nature of your object, whatever may be the obstacles you may have to surmount before you can attain that object, by simply dreaming in this way daily, your path of life is sure to be strewn with roses and your success is certain.

So dream by night and dream by day,
That you are all success;
Then all your ills will pass away,
And you will have all success.

Personal Magnetism.

By Mr. M. J. SANTHANAKRISHNA.

"Personal magnetism" is the name given to designate the influence or control which one person exerts over others causing them to think the thoughts or do the things which he may desire of them. It is the power of impinging one's personality upon another so as to influence, nay control him. To sum up, it is that quality in man which attracts the interest, confidence, friendship and love of mankind.

Just what constitutes this power this force which we term personal magnetism, how this force, subtle

and enormous as it is in action, is brought into operation, what the laws that govern this mighty current of thought-waves projected by or emanated from the human mind are, have always been a perplexing problem. Hence it is no wonder that the subject has been placed in the category of the mysterious or occult sciences.

The fascinating study of personal magnetism has of late attracted the interest and attention of many a thinking individual and the majority of writers on this subject have devoted all their efforts to proving, first, that personal magnetism really existed; and secondly, that the phenomenon was best accounted for by some pet theory of their own which, at best, did but little for the advancement of this branch of the occult science. The real progress in this branch of scientific research has been made, not by writers or theorists, but by a few earnest investigators who have conducted numerous experiments, and have explored every avenue of information at their command and who have brought this wonderful subject out of the realms of mere speculation and placed it on scientific basis.

To set out to prove the existence of personal magnetism in the 20th century, would be an attempt to convince the average intelligent man of the fact that the magnet attracts the needle, that a message can be conveyed by electricity along a wire or even by wireless telegraphy through another medium rather than the air, that the Rontgent, commonly called X rays, penetrates the body of man or a still more solid body. Every intelligent individual is aware of the above mentioned facts and needs nothing to demonstrate the phenomena to him. If he has a taste at all for the subject all that he desires is to learn to operate upon these forces so that he may be enabled to reproduce the experiments himself. This is equally true of the student of personal magnetism. He has long since learned that such a force exists. He sees this mighty force in operation every day and knows of the wonders accomplished through this agency.

I, therefore, shall make no attempt to demonstrate the existence of the force, believing it to be self-evident, nor do I propose to enter into a tiresome discussion of the various theories advanced to account for the phenomenon of personal magnetism but shall confine my attention to the practical side of the subject. Personal magnetism, when analysed, is divisible into three kinds: physical or muscular, intellectual or mental and nervous or emotional, all of which have the same origin. None of these is disassociated from the others at any time, yet one of them is preponderant over the others at all times. What these forms of magnetism are will be fully explained presently.

In order to facilitate the study of the subject the reader is reminded of

the following facts. The will of man has two phases of action, the latent or ordinary and the active or magnetic. The powers of the human mind manifest upon three planes, to wit, the subconscious which works automatically, the conscious which perceives through the external senses and the superconscious which is reached through the universal ether. We shall have no occasion to refer, though mentiond in this article, to the superconscious plane of the human mind. Having made these preliminary statement we will now proceed with a practical demonstration of the same.

Physical Magnetism.

We see physical energy at work, without magnetism, in what constitutes ordinary labour. The woman may go about her manifold household duties, her wearied steps and movements counting a vast expenditure of energy every day; the man may walk, run, jump, lift, strike, or engage himself in the various details that constitute work; yet magnetism may be wholly wanting. Here mind is needed though secondary to the muscles. For at first mind stimulates the nerves and nerves guide the action of the muscles, but the muscles become very soon automatic in what they do. As the mind learns its lessons, it teaches them to the muscles; then the strain is principally put on the latter. Thus far the latent will only has been brought into play. This phase of the will has continued possession of our faculties for the greater part of the time and few persons recognise the duties relegated to it. It performs many things that we are not aware of. And what we term habit is one of the striking illustrations of latent will. Thus an individual tries to whistle at first by an exercise of his active will, but later on he finds himself whistling unconsciously. Similarly if you drum with the fingers on the table five minutes twice a day for two weeks, you will find yourself at the end of that time drumming by habit, by an exercise of the latent will. Anything that we do constantly in a particular way soon gets established as a habit.

Many persons live in this way and a high percentage of our public speakers lapse into the same habit. If you analyse yourself carefully, you will soon come to appreciate the marked difference between the latent and the active will in every kind of utterance. It is good enough for the commonplace things in life the acts of eating,drinking,dressing, walking and other things to be performed by the latent will, but if we desire to control others we should so exercise the will as to be always active when in the company of others.

The active will is brought into play when it gives rise to a conscious determination to accomplish a fixed purpose. It is not possible to separate will from magnetism. The crude variety of will power

comes from the muscles. The muscular power when it predominates is capable of accomplishing in a physical way the purpose set by the body; this is physical magnetism. Here the mental faculties are not withdrawn, the nerves have still there functions to perform but the muscular energy stands in relief; and this is aided by the active will. And here lies the difference between physical energy pure and simple and physical magnetism. Take for example the use of a violin. One player makes a loud noise on the instrument by the employment of his muscular energy; another player may cause the instrument to so vibrate as to bring the most thrilling sounds which charm both man and beast.

Mental Magnetism.

This phase of the subject leads us on to a loftier ground where we can realize and enjoy the benefits of this branch of the edifying science. Here we are concerned with the mental processes set up in one's brain which liberate the tremendous thought-energy which knows no obstacles and travels from one end of the world to the other, influencing, moulding and actuating the thoughts and desires of the rest of mankind. If you take an ordinary individual and examine his actions you will be struck with astonishment at the enormous variety of movements he has executed in a day. Have all these actions been carried out in response to a harmonious set of ideas, actuated by a determination to accomplish a fixed purpose? No. On the other hand you will find that, with a few exceptions, all his actions have been due to external agency. The thoughts of men which are projected into the universal ether every moment of an existence invade the poorly guarded mental castle of our unfortunate brethren and give rise in them to as many thoughts in an hour as there are seconds in it. The movements of an individual are on the lines of least resistance in this case as elsewhere. The general bend of one's mind determines the way one will pursue, the majority of the impressions that have gained supremacy in one's mind dictating and grinding one's further course. In short, every passing thought, every little wave of thought-energy leaves an impression on such an individual and moves him hither and thither as a wind moves the leaves of a tree to and fro.

Is it possible with such an individual as he is, to exhibit in any degree the phenomena of personal magnetism when will and a purpose are the key note of Personal Magnetism. I imagine how such an individual can be a master of his own actions, much less those of others.

Now take another individual, a magnetic personality, as the object of your critical observation for this time. He is one who understands the principles of mental operations and

knows how to use them to his own welfare and that of others. In him his will is supreme. He has an object in his life.He thinks with a purpose and does things with a purpose. His life is guided by an unyielding and unswerving but an unhastening perseverence and he knows that the hurrying fate will meet his demands with sure supply. His life is on the active plane; he is master of his own actions and master of his own destiny. He makes his life as he wants it to be; he projects his thoughts far and wide by his dynamic will which travel around the earth, with the rapidity of lightning. The thoughts that he sent out at first though they were similar to a faint breeze, gathered force and multiplied themselves as they passed and became as powerful as a hurricane and brought him wealth, popularity and success.

THE ORIENTAL MYSTIC MYNA.

SANKHYA AND SIDDHANTA *

(Introductory.)

The subject of this evening lecture is *Sankhya and Siddhanta.* While a widespread interest and a great attention animate the study of modern Vedanta—the Vedanta of Sankaracharya and other recent scholars and not the Vedanta of the oldest Indian Sages and philosophers—much indifference and lack of real interest accompanies the study either of Sankhya or of Siddhanta. This is mainly due to the dangerous dogmatism and intolerant bigotry of certain class of people in our country. I am not at present inclined to enter on the unpleasant task of tracing the cause of this mischief, if mischief this neglect on their part may be called. Whatever may be the attitude of our sectarian philosophers towards Sankhya and Siddhanta, learned European scholars inspired by a truth seeking spirit have made an immense sacrifice of their time and comforts and brought to light the complete system of Sankhya and a portion of Siddhanta by producing faithful translations of works on these philosophies. Thanks to their unrequitable services in this direction, for our eyes are opened to see the hidden knowledge jealously guarded by our fellow countrymen for fear of losing their prestige and feigned supremacy in all that concerns our life.

Now, it is an acknowledged fact to-day that, of all the existing systems of thought, Sankhya is the oldest and the deepest fountain of philosophy from which sprang all the numerous streams of knowledge flowing continuously up to our time and getting of course an additional supply of newer ideas from other sources in their way. From Sankhya arose the grandest and the sublimest teachings of Bhagavan Gaudhama Buddha, the very

* A lecture delivered by Pdt. R. S. Vedachalam, at the Besant Lodge, Tanjore, May, '09.

essence of the Buddhist religion; from Sankhya developed the peculiar mystic system of Soul-culture afterwards elaborated by Patanjali into a perfect treatise of yoga; from Sankhya came into existence such physical and metaphysical discussions as are seen in the Upanishads like Svetasvatara, Chchandogya and others; and from Sankhya has come into being the widely read and highly venerated work the Bhagavad Gita of Sri Krishna. Not to say the innumerable other works that derived their fundamentals from Sankhya in the medieval and modern periods, almost all the philosophic knowledge of olden times drew their sustenance from the fertile source of Sankhya. Not alone in the ancient times but even at the present day a study of the Sankhya philosophy is considered to be of the utmost importance to a profound scholarship in the critical learning of Vedic Sanscrit. As for the great regard in which it was held by the sages of the remote past it would suffice to point out that "In the first book of the Mahabharata, Narada is said to have taught the thousand sons of Daksha the doctrine of final deliverance from matter, the surpassing knowledge of the Sankhya, and he is reckoned as one of the Prajapatis, or first progenitors of Mankind". And of the rationalistic value of this philosophy no one can better speak than Mr. John Davies, M.A, the able translator of the Sankhya Karika who touching on this point says. "The system of Kapila, called the Sankhya or Rationalistic, in its original form, and in its theistic development by Patanjali, contains nearly all that India has produced in the department of pure philosophy. Other systems, though classed as philosophic, are mainly devoted to logic and physical science, or to an exposition of the Vedas. It is the earliest attempt on record to give an answer, from reason alone, to the mysterious questions which arise in every thoughtful mind about the origin of the world, the nature and relations of man, and his future destiny".

In addition to such opinions of impartial oriental scholars, I shall subsequently venture to lay before you my arguments and facts, to take Sankhya as the only true philosophy amongst the other five systems the Nyaya, the Vaiseshika, the Yoga, the Mimansa and the Vedanta. In the meanwhile I wish to dwell a little upon a fact of great historical consequence.

Sankhya is the oldest philosophy in existence which records the nature and tendency of the people in the midst of whom it arose. To those of you who are acquainted with the critical works of such eminent critics as Prof. Dowden, Prof. Minto, Dr. Stopford Brooke and others, I need hardly say that the work of a great man is like a veritable mirror in which is reflected the nature and tendency of its times. In the same way

Sankhya is the work of its times. Though the genius of Kapila gave an admirable setting and definite shape to the philosophic tenets current in his time, it cannot be said that they were freshly originated and given to popularity by Kapila. Many centuries before his time learned men were occupied in investigating the nature and destiny of this universe and the mysterious relation in which they stood to each other and to the world. Many centuries before, men of vast knowledge and profound reflection were giving currency to the thoughts which they matured in their secret dwellings in forests and mountain caves, concerning the misery of humanity and the way in which to bring about an eternal deliverance of the soul from evil. These doctrines that were lying scattered here and there, were brought into one coherent line and made up into a complete system of thought by the great intellectual capacity of Kapila. The proverb that 'Rome was not built in a day' indicates the process through which a system must pass before it reaches its completion. The philosophy of Sankhya must, therefore, be considered as a typical mark of its time, as a monument constructed out of the crude materials supplied by the intellects of the past ages. Professor Max Muller has with great exactness of detail spoken of the philosophic activity of the ancient day Indians in his last great work 'The Six Systems of Indian Philosophy' and I request you all to refer to it for an elaborate account of this point. Suffice it for my present purpose to say that Sankhya is the only system of philosophy which as a flaming torch throws a flood of light on the oldest mental attitude of our forefathers and opens to our view the hitherto concealed secret of their heart. And to a right understanding of the past age Indian thought nothing can help us better than the system of Sankhya. Many of us—nay even all of us—are prone to attach great importance to a particular religion or to a particular form of philosophy to which they are closely adhered from their young days and to view everything else from it in face of all inconsistency and disagreement that exist between theirs and others. Recently there has risen a tendency in the modern Vedantists to reduce everything they come across in the realm of philosophy to the system of Sankara or disregard them if they do not agree with this quasi-Vedanta. This spirit of antagonism or dire prejudice on the part of our Indians is sure to lead us into errors of an irremediable character and impede the progressive growth of our intellectual faculty. To accomplish what other nations have achieved in the social, moral, and intellectual conditions of life, it is absolutely necessary that we should cultivate that openness of mind to truth wherever it is found and that unbiased state of mind to carry on an interesting

inquiry into subjects other than that we own.

Now, as regards the tenets of Sankhya, it may be briefly stated that an inquiry of the world and an inquiry of the Self constitutes its two important elements of Study. The object of this study is to deliver the Soul from the clutch of misery, pain and evil which arise as a natural sequence of its contact with matter.

The World.

This world that is an immediate object of our knowledge is in our experience perceptibly distinguished from Soul by its being built up by particles of a substance that has not that particular kind of action called intellectuality. On an experimental study this world, this entire phenomena of the universe reveals to our intellect two of its phases of which one is perceived by our five senses and the other is inferred to exist by correct methods of reasoning. Of these two phases one that is perceived by the senses is called as *Vyakta* and the other that is inferred to exist as *Avyakta* state of *Prakriti*. And the one state forms the fundamental cause of the other. We know that this world both organic and inorganic is a conglomerated body of the five primary elements ether, air, fire, water and earth. We know also by chemical analysis that every fragment of this material world is ultimately resolvable into substances of a much finer character. These finer substances are so minute in size that it is extremely difficult for our physical eye to see them except with the help of a microscope. Sometimes these are not perceivable even with the aid of a microscope, since they attain to gaseous state. Unseen though they be, yet we arrive at correct conclusions with reference to their existence. When sulphur is pulverized into finest particles of dust and blown up by our mouth into a large glass vessel, these particles will not become visible to our eyes unless we resort to the aid of microscope. When the same sulphuric atoms are converted into an invisible gas, they will not become visible even through the means of the magnifying glass; yet we are confident of its existence in the glass since we can know it by other means of ascertainment, namely by weighing the whole in a balance before and after the experiment. There are still subtler and subtler states of sulphur than the gaseous one, which cannot be cognised even in this experimental way but of which we are certain from the law of indestructibility of matter proved beyond doubt by the previous method of experimentation. Therefore it is manifest that Kapila was fully justified in attributing to matter two states one an ultimately subtlest and the other a perceptibly grossest.

Avyakta or the unmanifested state constitutes the primordial or first cause of this manifested uni-

verse. Both these Avyakta and the Vyakta conditions are incidental to matter. I see much truth in the nebular hypothesis of the western Astronomers, and it is not difficult to see a nearer approach of it to the oldest conception of the sage Kapila regarding the primitive condition of this world.

Such a grand conception of the reality of this world whether manifested or unmanifested is as old as the civilisation of our forefathers and we as their rightful descenants are bound to take it as the basic principle of all our succeeding processes of thought, especially when we see it corroborated by modern chemical experiments and scientific researches. But sadly we are not permitted to follow their footsteps. In the medieval period, that is to say, in the eighth or the ninth century of the Christian Era, when the Buddhist and the Jain religions had fallen into decay, a new reaction set in in the atmosphere of our Indian thought and a newer and quite incorrect notion of the universe sprang up upsetting the traditional accounts of our old philosophers. What is that newer and fantastic notion? It is nothing but that which you are much acquainted with, nothing but the notion that this visible and tangible universe is purely of an illusory description, nothing but that what we all see, hear, taste and touch is a mere nothing, a sheer phantasmagoria. The great Sankaracharya, if great he might he called, was the first, the very first originator of this notion of illusion, this nothingness of the world and was the first to attempt to cut at the root all ancient teachings. So far as my knowledge is concerned, I could confidently say that there is not a single word, phrase, or sentence either in the Vedas, or in the Upanishads, or in the other systems of philosophy which represents the unreality of the world as has been taught by Sankara. On the other hand they plainly note the eternal existence of matter as in the verse in the Svetasvatara "Jna Jnaou dva aja-isa anisa aja hyeka bhokthru bhogarta yukta " where Prakriti is spoken of as unborn and ever-existent. And I can show you innumerable other quotations from other upanishads but I fear to detain you longer than is necessary by multiplying them. As regards the attitude of the other, five systems the Yoga, the Nyaya, the Vaiseshika, the Mimansa and the Vedanta, towards the world a mere cursory glance into them will be sufficient to convince you that they all take it as a substance of tangible reality, that the very idea of illusion or falsity is quite foreign to them. Here of course it may be objected that the Vedanta Sutras of Badarayana do not accept the reality of matter but denies its very existence as is clearly elucidated in the commentary of Sankara. When once the commentary of Sankara is upheld as the highest and the undisputed authority on the interpretation of

Vedanta Sutras, it becomes very difficult for us to know the real meaning of the Text, to conceive that it is susceptible of being interpreted in another way. Most of the older commentaries written by Bhagavan Baudhayana, Tanka, Dravida, Kapardin, and Guhadeva have not come to light, nor are the other commentaries of Nilakanta, Ramanuja, Madhva and Somanatha studied critically side by side with the commentary of Sankara. So great is the prejudice on the part of our people that it is deemed as a dire abuse to call in question the claim of Sankara as the right interpreter of the Vedanta Sutras. Why one should be chosen in preferance to others without a proper and comparative study of all, does not seem to strike most of us in this country. But see how a European scholar Dr. Thibaut in the critical essay prefixed to his able and accurate translation of the Sankara's commentry on the Vedanta Sutras, shows the incorrectness and inadequacy of Sankara's gloss to bring out the real significance of the Text; see how he declares that Sankara not only does not trace the meaning of the Sutras link after link in harmonious sequence in which the author's ideas connect themselves, but mangles the texts and twists their meanings in such a manner as to make them suit his own views; see also how this conclusion to which Dr. Thibaut was driven by his critical deliberation had been openly embraced by Prof. Max Muller in his "Life of Ramakrishna" and the Six Systems of Indian Philosophy. Some of you will be surprised to learn Swami Vivekhananda the able exponent of the modern Vedanta, expressed in his 'Inspired Talks' a similar opinion that Sankara instead of following the meaning of the Sutras, made the Sutras follow his meaning, his own views. Why, any impartial critic who makes a profound study of the original uninfluenced, of course, by any sectarian prejudice, will see in the Vedanta Sutras the doctrines of Sankhya assimilated and expounded, based not upon reason alone as had been done by Kapila but upon the various passages of the upanishads. The difference between Sankhya and Vedanta is that, while the one attempting to investigate everything from a purely rationalistic point of view stops with matter and individual self, the other goes a step forward venturing to tread upon the plane of a supreme self which is beyond the reach of all our limited reasoning powers and defective individual experience. But for this difference both Sankhya and Vedanta are identical, since the inquiries into the nature of matter and individual self form the common property of the two. So it is as clear as day light that my position in maintaining a continual flow of liveliness of the oldest doctrines of Sankhya in all posterior systems of thought that arose one succeeding the other up to the time of Sankara where it

was sadly stemmed in but for a temporary period, is not one of an untenable character. From the time of Meikandadeva and Ramanuja that mighty current of Sankhya has again commenced to run with a redoubled force.

Now it might be asked what led Sankara to invent such a fanciful theory of illusion deviating farther and farther away from the direct path of the ancient Indian thought. I cannot venture to say anything definitely on what his real motive was, in the absence of any valid evidence to support it. Various explanations have been attempted to solve this problem, but unfortunately none of them gives satisfaction to my mind. To me it seems that he was misled by his inability to apprehend the finer shades of meaning which certain terms in the Vedas and Upanishads possess. It is no wonder that these at times escape even the searching intellects of eminent scholars while they reveal themselves to others, when we consider the imperfect and limited nature of the human mind. There are a few words—though few yet very important to a correct apprehension of the root principles of ancient philosophy—scattered at random in the Vedas, Upanishads and six systems, which puzzled even the highly cultured minds. I shall explain some of them here and leave others to your careful study. From this it is by no means to be construed that I am greater than Sankara and other commentators. Far from it. Without possessing as much scholarship and keen intellect as our old literary men, we are enabled to detect their errors and defects by the easy resources of knowledge which are made accessible to us by the age in which we live. I think you do not misunderstand me. With your permission I shall proceed to explain the few words just alluded to.

Sat and Asat.

At the outset I wish to take Sat and Asat—the two terms frequently used by Kapila to denote two different conditions of matter—because they gave rise to many misconceptions in after ages. Prior to the time of Kapila these words have been used by the Vedic poets in the same sense in which Kapila used them. In the tenth Mandala of the Rig Veda a verse runs as follows: "In the earliest age of the Gods *Sat* sprang from *Asat*" and in the tenth part of the Atharva Veda it is said that "both *Asat* and *Sat* exist within the God Skamba". The Taittiriya upanishad also quotes a verse to the effect: "This was at first *Asat*. from that sprang *sat*" "With Kapila and his exponents, *Sat* denotes the existence of things in the manifold forms of the external world, the *Daseyn* of Hegel, the *Natura naturata* of Spinoza, and *Asat* is the opposite of this, or the formless Prakriti". It is now plain to you that *sat* means the manifested existence of the world and all material things and that Asat means

the unmanifested existence of matter or Prakriti. When the existence of an object is perceptibly known, we are certain of its being and entertain no doubt about it. But when it disappears from our view we are in an uncertain plight with regard to its real situation, although we may not be inclined to say that it has been reduced to a state of annihilation. All our modern scientific knowledge tends to show that matter is indestructible. In the prehistoric ages though an attribution of this scientific knowledge to our sages may seem thoroughly unwarrantable and incredible, yet somehow or other, perhaps instinctively, they came to apprehend of this invariable law as is manifest in the philosophy of Sankhya. It is only in the primitive savage life that man can understand little of the disappearance of an object. His reasoning faculties were then in a latent condition and he was therefore not able to account for its disappearance nor had he anything to guide him in the inferential process concerning its existence in a subtle form. So he knew nothing of it and probably believed that there was nothing beyond what he perceives immediately. There was no past nor future for him. Everything with which he was concerned was most intimately connected with his immediate needs and present requirements. This inability to comprehend what lies beyond was a necessary consequence of his undeveloped mental condition. But is it not strange that this form of savage life should repeat itself in the circles of Materialistic and Idealistic school of thinkers who assert that all except the present is a mere nonsense and that this world and its contents are nothing but pure illusion, an idle fantasy? But our Vedic poets and philosophers were not as our present day Materialists and Idealists are. They were so far advanced in mental culture and correct methods of reasoning that they believed as well in the unmanifested state of matter as in the manifested state of it. The one they called Asat because of its invisible and subtle character and the other they called sat because of its visible and palpable condition. While such were the meanings of the two terms sat and asat as used by the Vedic poets and subsequent thinkers, Sankara and the followers of his school mistook them in a sense quite contradictory to all received traditions. Sankara probably took Asat to mean non-existence in contradistinction to sat which means existence, and concluded as a matter of course that all this visible phenomenon is the outcome of a principle which has not an independent existence of its own but is a simple nothing as it were. According to him that which is the product of nothing is also nothing, and hence this complete system of universe is a falsely woven fabric of wrong thought. How anything can come out of

nothing does not strike him even for a moment and he is swept away afar from the truth by the torrent of his imagination. If before creation every thing was void and emptiness which is quite inconceivable to a scientific mind, how are we to account for the Vedic line that 'both non-entity and entity exist within the God Skamba'? how are we to account for the line in the Satapatha Brahmana that 'in the beginning this universe was at it were, and was not, as it were'? Do not these sentences represent the manifested and the unmanifested conditions of matter? Do not these show that both cause and its effect are identical, in so far as the existence of the one implies the existence of the other? This universe that is an effect of the Prakriti, and Prakriti that is the cause of this universe are so closely bound up together, that one necessarily involves the presence of the other invariably; hence the saying that 'in the beginning this universe was as it were, and was not, as it were.' 'This universe was' indicates, that, before creation, this whole system of cosmos existed in its primordial cause Mula Prakriti; 'This universe was not' indicates that it did not exist then in the same orderly form in which it is seen at present. That this passage and the foregoing ones are not susceptible of being interpreted in any other way, is quite apparent to you and I, therefore, need not dwell upon this point any longer. From this it should have been clear unto you that the sense in which sage Kapila used Sat and Asat in his thoroughly scientific system of philosophy is much in consonance with the usage of these terms by the Vedic poets and old philosophers, but that the new significance which Sankara attributed to them is in every way out of harmony with their oldest meanings and usage.

The Adwaita.

Now, to turn our attention for a while to another word of great philosophic importance, the word Adwaita of the Vedic literature. This word has been taken by Sankara to mean the definite number one in such passages as 'Ekam Evadvitiyam Brahma.' The whole sentence as interpreted by him means 'Brahma is one, only one.' In the Sanscrit language there is the word Ekam to denote the definite number one. In almost all the languages in the world there is only one word to denote one single numeral, and this law is not broken in the case of Sanscrit, for we see there only one word *Ekam* for one, Dvitham for two, Thritham for three, Chathurtham for four and so on. But if we have to accept the meaning of Sankara, for the number *one* we shall have two words Ekam and Advithiyam instead of one, quite contrarily to all philological laws. Advithiyam is a compound word and how Sankara arrives at the meaning of one by the process of splitting it into two and tracing

out the sense of the two ingredients is very amusing to note. He divides them into Na and Dvithiyam and makes the prefix mean *No* and the other part *two*. Then he proceeds to say that if by its parts we get the meaning *no two*, the word Nadvithiyam must necessarily mean the denial of the existence of two. After coming to this skilful conclusion it is easier for him to argue that as the sacred Scriptures deny the existence of two objects by the word Advitiyam, it is our bounden duty to believe in the existence and reality of only one Brahma and the non-existence and unreality of all others.

But we cannot believe this statement of his since it contradicts all the statements of the Vedic records, and the old traditions. With all due deference to his greatness, we must submit his arguments to a searching and critical examination. First let us see whether he is correct in his etymological study of the word advitiyam. He is entirely wrong in taking the prefix Na in the sense of *No* especially when it is joined to numbers; for though that prefix may convey that meaning when it combines with other words denoting objects it never signifies that sense when it stands in combination with numerals, but another meaning which is equal to *not*. For instance, the prefix No when joined to the number Ekam which means one, becomes Anekam; and this term Anekam does not mean *no one*, but *not one* which is equal to *many*. Similarly the prefix Na when it unites itself with the number Dvitham it necessarily means *not two*. But this fact sadly escaped the notice of Sankara; Does it not show the imperfect nature of human intellect when this simple fact of Sanscrit etymology eluded the grasp of so great a scholar as Sankaracharya? Further, Dvitham and Dvithiyam are not identical in meaning. Dvitham means two and Divithiyam means a two-fold state. From this it follows that Na Divthiyam ought to mean *not a two-fold state*. The peculiar function of this word is to express the exact relation in which the supreme Being stands with the universe. God is an omnipresent Being. This nature in him makes him one with the word. Without his presence even a single atom cannot move of its own accord; without his immediate help no living things can be active; without his inmost advice no human being live for a moment. Hence he pervades all the entire system of matter and mind. Though he thus exists one with the universe, yet he is essentially different from it. So his peculiar relation with the mind and matter is neither one nor two. If he be one with them, there will be neither mind nor matter; If he be different from them, then they cannot move and think. If he alone existed the Vedic poet would have said 'Ekam Eva Brahma' 'Brahma one only' or If he existed farthest

away from mind and matter, then he would have said that 'Brahma and the rest are two.' The relation of God is neither one nor two but a kind of *not-two state.* To accurately express this inter-relation neither the word Ekam that means one nor the word Divithan that means two would be of any use; and so the poet resorted to the word Advaita which suited very well to represent what he conceived, the not-two-relation of God and the universe. Now you see what the sentence 'Ekam Eva advitiyam Brahma' indicates in the mind of the Vedic poet: that Brahma who is one without having another being to be compared with it in every respect, exists in a state of not-two-relation with the universe, is the real meaning of the verse. This and other similar passages in which the word Advitiyam occurs instead of lending any countenance to the illusion-theory of Sankara, glitter like a sharp sickle which cuts down the very stalk of his doctrine. The much vaunted position of the modern Vedantists who, by making a frequent use of the word Advitiyam, try to show it as belonging to their school alone, is one which rest upon a reed of ignorance and bigotry. But any one who enters upon a critical study of the oldest systems of philosophy and Vedas will see for himself that the word advitiyam itself establishes beyond all dispute the reality of matter and individual selves as upheld by the Sankhya of sage Kapila. From this it would be manifest that the teachings of Vedas ann Upanishads go hand in hand with the system of Sankhya.

The Individual Selves.

The meagre and very brief explanations that I have been able to lay before you regarding the terms sat, asat, and advitiyam would, I hope, be sufficient to stimulate your attention to carry on further inquiries into other disputable points and see the truth in an impartial and tolerant spirit. In the next place I proceed to take up a much more important doctrine of Kapila, namely the doctrine of the individual Selves.

According to Kapila the individual Self is an eternal entity distinct from matter or Mula prakriti; it is not a thing created out of nothing nor is it a hewn out fragment of Brahma as asserted by modern Vedantists. Why, simply because nothing can be created out of nothing, nor the omnipresent unit of pure intelligence can be cut into parts.

But by some religionists it is argued that the creative energy of the Supreme Being is of such a tremendous power that it can at will create anything out of mere void. Such an argument reveals a want of clear notion on their part regarding the nature of creation. Creation as we understand it in our daily experience is the action of an

agent bent upon moulding an object already existing in accordance with the requirements of his worldly life. For instance, The life of a schoolmaster requires some such utensils as a black board, bench, table, chair and so on and he, therefore, asks a carpenter to have them done for him. What does the carpenter do? He brings in a big teakwood, saws it into several planks, and different kinds of pieces, does all the necessary works as smoothing, chiseling, boring and uniting and creates in the end all that is required by the schoolmaster. Here without the fundamental part of teakwood, the carpenter cannot proceed with his work however skilful he may be in doing what he wished but when once he obtains the wood, he immediately begins to change it into different size and shape and brings out the furniture with great promptitude. Apply this example to the process of the world-creation. The individual Selves require the creation of bodies and the universe. And the all-graceful Almighty takes up the co-existing primary cause of matter called Mula prakriti and moulds it into infinite variety of corporal bodies and worlds and gives them to souls as temporary tenements. As with the carpenter so with the Lord.. He cannot create this entire system of universe without its primordial cause the Mulaprakriti. Similarly, if you say that God created the individual selves too, then he ought to have had a basic element of those selves. But the selves are not like matter but they are distinctly different from it, in being constituted of the essence of intelligence. You know that intelligence is not a thing limited by space and time. Consequently it is incapable of being divided into parts and torn into pieces. This incapability on its part makes it impossible to make it a basic element for the creation of innumerable souls. And it has been already shown that God cannot have created them from emptiness, for every effect requires an antecedent cause necessarily. But you may deem it as attributing defect to God to say that he is utterly unable to create anything out of nothing. This mistaken notion arises by not distinguishing between the human power and the divine power. The difference between them is one of quantity and not of quality, because qualitatively all forces whether human or divine must be alike in acting upon an object and producing a perceptible change. But as regards the extent of difference in quantity between them it might be said that one is immeasurably and inconceivably greater than the other. If human power can only exert upon little objects confined within this globe, the divine power works upon the millions and billions of visible and invisible stellar worlds of which many are by countless degrees bigger than this earth, the divine power, the magnitude and the

illimitable nature of which man can only imagine but cannot describe. No scientific mind can conceive of the difference between the two powers in any other way than that in which it consists. No trained intellect in the correct methods of reasoning can accept the evidenceless assertion that God made the souls out of nothing.

Again, another school of Idealists goes to say that the souls are not created from nothing, but they are so many phases of the one unit of intelligence, the Supreme Being. Sage Kapila meets this ingenious argument by bringing into our deep consideration certain undeniable facts of our life, as 'the separate allotment of birth, death, and the organs; the diversity of occupations at the same time; and the different conditions of the three Gunas.' We see before our eyes every day, nay every minute and moment that while one soul is given to birth, another soul leaves this mortal life, that while one is born with all organs perfectly symmetrical in shape, another is born with defective organs such as the blind, the deaf, the dumb, the lame and so on, that while one is a master another is a slave, one is a son, another a father, one is poor, another is rich, one is a king, another a subject, and that while one is notorious for his criminal actions, hardness of feelings and cruelty of heart, another is characterised by sublime virtues, tenderness of feelings and a melting heart. If God be the only unitary life vivifying the whole animal and vegetable kingdoms, such an infinitude of variety seen in them cannot exist, but all must be of one nature and only one kind of action. Such being not the case Kapila lays it down as a fact of indisputable character the eternal existence of numerous individual Souls absolutely distinct from the Almighty God, and the primordial cause of matter the Mula Prakriti. Therefore, we need not hesitate to believe in the oldest doctrine of the Vedic and the Sutra periods, the doctrine of the existence of countless individual Selves, great as the opposition of the modern Vedantists may be. We think it our bounden duty to preserve our oldest traditions and doctrines of our life-essentials, when they are especially corroborated and maintained by modern scientific knowledge. We think it fair and an uprightness of character to have every thing old freely discussed in our educated circles, without sliding stealthily our convictions about grand truths, for fear of our stern action affecting the reputation of certain individual philosopher as Sankara. We think it as out greatness of mind and high sense of duty to show gratitude and admiration towards such of our old philosophers as Kapila who did their utmost to represent to us things in their true light, without our liking for certain modern thinkers detracting us in the least from the pursuance of truth.

Position of the Sankhya amongst the Religions.

So far we have considered the main doctrines of the oldest philosophy of Sankhya, taking no accounts of its minuter details for fear of detaining you long. Now let me proceed to state briefly the position of Sankhya amongst the old religions and its relation to Saiva Siddhanta and finish the lecture.

We know it for certain that Kapila in the whole range of his system of thought did not even once allude to the existence of a Supreme Being. This remarkable absence of any allusion to God led many an European scholar to make Kapila an atheist. In the absence of any positive evidence, it is quite unfair on their part to assume that Kapila was an atheist. I said in the preceding part of this lecture, that the system of Kapila is based upon pure reason alone. Our reason performs its functions on the material and intellectual planes which are within the reach of our experience; it can distinguish one from the other or liken one object to another object either in the sphere of matter or in the sphere of mind! And all beyond the limits of these regions of mind and matter do not come easy to the grasp of the reasoning faculty. Since the essence of God transcends all matter and mind, and consequently all reasoning processes, sage Kapila left that question out of consideration dwelling simply on facts derivable from experience and solvable by reason alone. Moreover that God is beyond the comprehension of all finite human intelligence is of universal acceptance, and even religions contradicting amongst themselves admit this invariably. Laid under the difficulty and impossibility of proving the existence and nature of God, as Kapila went silently without touching on this extremely intricate problem, it is quite unsafe to advance any theory regarding the attitude of Kapila towards that ultimate point. Further it would be an unwarranted assertion to say anything of the religious inclination of Kapila, when we are in the dark having no means of ascertaining it. To me it seems that Kapila maintained an agnostic position concerning the final decision of an all-transcendent Being, similar to the view taken of it by Herbert Spencer. Kapila recognised nothing as authoritative except that which is conformable to reason. But the other systems based most of their arguments on the sacred Vedas and Upanishads and went on weaving the fabric of thought in strict unison with their teachings. But Kapila never accepted them except in so far as they stood in thorough agreement with reason. That is why his system alone is considered by European scholars as the true representative of the ancient Indian philosophy. That is why he is

THE SUMMER LECTURES

OF

The Saiva Siddhanta Conference.

Delivered by Pandit R. S. Vedachalam.

28th May 1909. This evening at the Besant Lodge, Tanjore, Pandit Vedachalam delivered an English lecture on *Sankhya and Siddhanta.* The lecture was very impressive and full of deep thoughts and much appreciated by the learned audience.

31st May 1909. This evening at Veeraragava Pillai's School, Tanjore, a Tamil lecture on *Sivaraja yoga* was delivered by him. Though the lecture was short on account of the unsatisfactory condition of his health, yet was it suggestive and sweet.

13th June 1909. A Tamil lecture on the *Temple worship* was delivered this evening at the Siddhanta Mutt of Nagai Velipalayam. The lecture was very eloquent and appealing to the reasoning faculty of the large audience.

17th June 1909. This evening at the mutt at Nagai Velipalayam a thrilling Tamil lecture on the *Adwaita Relation of God* was delivered by him for two hours. At the end of the lecture three educated gentlemen rose up and spoke very highly of the lecture and the abilities of the lecturer.

GOPALAKRISTNAN.

We will publish in our Myna the advertisement of such magazines as will print on their wrapper pages the following matter and oblige us :—

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A Bi-monthly that deals with current Topics, Psychic Phenomena, Philosophy and Religion. This is the only magazine that brings out all the mysteries of the Tamil literature. It is edited and published by Pandit R. S. Vedachalam, Lecturer in Tamil in the Madras Christian College. Annual Subscription in India Rs. 3; for foreign countries 5sh. All communications must be made to the Editor, 68, Armenian Street, Madras.

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The Saiva Siddhanta Conference.

Fourth Year, 1909.

We are very glad to know that Rao Bahadur, K. Srinivasam Pillai Avergal of Tanjore has, at the request of the conference manager Pandit R. S. Vedachalam, come forward to arrange to hold the Saiva Siddhanta conference for this year at Tanjore. He has also planned to hold an examination in Siddhanta from this year and award prizes to the successful candidates. The full details of the examination will appear in the next magazine.